

CHRISTIAN INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDNER, MAY 30, 1834.

Religious Notice.

The Ministers of the Maine Convention of Universalists, residing west of Kennebec River, are requested to meet at Minot Corner, on Wednesday the 4th day of June next, at 9 o'clock, A. M. for the purpose of taking measures in relation to the success of the Ministry and to the upbuilding of the cause in truth and holiness.

WILLIAM FROST,
SETH STETSON.

THE ITINERACY.

The great good which must result to the cause of Truth in Maine, by the establishment of an active and judicious Itinerary, we think must be perceived and confessed by all. What we really want, to begin with, are at least four persevering and faithful ministers, acting under the approbation of the Convention and enjoying the confidence of the public,—one occupying the ground east of the Penobscot river, one between the Penobscot and Kennebec, and two west of this river. These should devote all their time to travelling and preaching in public and in private—especially in new and destitute places. Every where they should appoint meetings—wherever a dozen can be collected; and make full proclamation of the good tidings of great joy which shall be to all people. Doubtless for the most part, they would be gladly received and kindly treated. The hearts and the houses of our brethren would be open to receive them; and as the fruits of their labor, we might hope to see societies gathered and established on enduring principles, to witness the growth of the same in knowledge and christian piety,—nay, to behold, in a short time, the wilderness bud and blossom like the rose. By the establishment of such an Itinerary, we religiously believe Providence would favor our State with a genuine revival of religion—a new and virtuous interest created in the cause of rational truth and holiness. From that time we might date the commencement of an unprecedented prevalence and permanency for Universalism in the State.

We hope the Convention will be induced next month, to take this subject up in good earnest. As a preparatory step, it might not be amiss for the brethren who will assemble in Minot next Wednesday to talk the matter over, collect and compare ideas and suggest a system of operations for the consideration of the Convention. We hope all the ministering brethren will endeavor to be present at the meeting of the Convention in Waterville; but in case any should not be able to attend, we would further suggest the expediency of their writing letters expressive of their views, giving their advice, &c. to be read on the occasion. If we cannot be favored with their presence, such letters would be received, doubtless, as some atonement for their absence, and would be highly acceptable and useful.

We believe our cause is the cause of the Gospel, and wish it to succeed. But it cannot and will not succeed without its friends performing their duty. God accomplishes His designs through the instrumentality of means, and has made men the means and instruments in this case, of enlightening their fellow men and bringing them to a knowledge of the truth. Whilst the enemy is at work, scattering tares, it will not do for men to sleep. They must be awake and vigilant in duty. The orthodox in this State are pledged this single year to raise the round sum of ten thousand dollars for the employment of ministers of their faith to explore every part of the State and keep their tottering cause from falling. Shall not their zeal in a bad cause provoke ours in a good one? Let us make but one tenth part of the effort which those men make, and our laborers shall gather ten sheaves to their one—leaving them, indeed, but little beyond the gleanings as the reward of their efforts.

THE MASK OFF.

During the late religious anniversaries in New York, accounts of which we find in the Mirror, communicated by a correspondent who was present, under the head of the "American Home Missionary Society," we find the following frank and honest declaration set down to the credit of Rev. Prof. Sturtevant, of Illinois College, an Institution established by the Missionary Society, and of which a son of Dr. Beecher is President:—

"Prof. Sturtevant of Illinois College remarked, that the great object of the Am. Home Missionary Society was nothing short of organizing the whole country under an Evangelical [orthodox] Clergy!"

Pretty much as we expected. The great object of this Society is to bring the whole country under the orthodox clergy. Free-men! what think you of this design—thus openly avowed and thus publicly proclaimed and circulated? Let the intelligence circulate, we say, from one end of our Union to the other—the great object of the American Home Missionary Society, to which it is now devoting all its mammoth power, is to organize the whole country under the domination of the clergy—the autodox priesthood!

Another speaker, Dr. Milnor, speaking of England, is reported to have said:—

"If our great men here [in the U. S.] felt as great men in England, it would electrify the whole country."

Yea, doubtless, if our republican magistrates would but feel as aristocratic and imbibed the same principles as the Lords Spiritual of England, we should soon be electrified by the shock which should resolve us into Church and State in a very short time.

REV. J. H. BUGBEE.

We announced in our last the decease of this worthy minister, and promised to present a more extended notice of his death the present week. It is subjoined from the Trumpet of last Saturday.

FUNERAL AT PLYMOUTH.

On Tuesday, the 13th inst. the funeral of Br. James H. Bugbee, pastor of the Universalist Society in Plymouth, Mass. took place in that town. The corpse was removed to the meeting house about two o'clock, where all the religious services were performed.—At three the disconsolate widow, with two brothers and one sister of the deceased, and the other relatives, proceeded also to the meeting house, where a truly afflicted society, joined by a large number of the members of other societies, and several of the clergy of other denominations, together forming a large concourse, had assembled to mingle their grief, and show their respect to the memory of the deceased. The services were then performed in the following order:

1. Hymn.
2. Prayer by Br. Thomas Whittemore.
3. Hymn.
4. Sermon by Br. L. S. Everett, from Psalms xxvii. 13, "I had fainted unless I had believed to see the goodness of the Lord in the land of the living."
5. Prayer by Br. L. R. Paige.
6. Funeral Dirge, "unveil thy bosom, faithful tomb," &c.

The Sermon was peculiarly adapted to the occasion, being an exhibition of the support which is afforded in times of trouble from a firm confidence in divine goodness; which was applied, with much effect, in the address to the mourning relatives, to the society, and to the ministering brethren of the deceased. In all the circumstances of the occasion form was put aside so far as it was possible. No outward badges of mourning were worn. More forcible demonstrations of grief, which no one had power to control, were visible; and when the body was deposited in the earth, and we turned away to leave the dear treasure there, to be seen no more on earth, very few had sufficient strength to repress the rising emotions of grief. A very long procession followed the corpse to the grave. It lies in the midst of departed Pilgrims, at the side of one of the former ministers of Plymouth, who was buried one hundred and eleven years ago.

Br. Bugbee died of a disease of the brain. He had been in feeble health for years, which sometimes has excited very alarming apprehensions. A few weeks since an abscess formed directly over one of his eyes, which was inexpressibly painful, and which tended in no small degree to waste his little remaining strength. But no fears were entertained by his family of immediate death, until within an hour or two of the actual event, when it was perceived by the stupor that ensued that the inflammation had reached his brain, and that his earthly career was hastening to its close. When the tolling of the bell on the following morning announced his decease, it came in the most sudden and unexpected manner to all.

He is gone! His funeral obsequies are performed, and his dust is committed to the earth! His amiable consort is a widow, and his flock is without a shepherd! O God! support them. Make them feel that thou hast removed him in thine own time, and that is the best time—the best for him, the best for them. May they realize that thou canst do no wrong; and if it was best for him that he should go, may they be willing to endure the loss of his society and counsel that he may enjoy the rest of heaven.

Br. Bugbee had been in the ministry of reconciliation about ten years, and was thirty-one years of age at the time of his death. Nearly the whole of his ministerial life has been spent in Plymouth, and the Society of which he was pastor has flourished greatly under his ministrations. He was peculiarly a good man. In reviewing his character, the closest scrutiny will find little to censure and much to praise; and the impartial judgment of such as have known him, will assign him a rank among those who have spent their lives and labors for the good of their fellow men. We pray God to send to the bereaved Society a "pastor after his own heart, who shall feed them with knowledge and with understanding."

We are happy to have it in our power to say, that we shall publish as soon as possible Br. Everett's sermon at the funeral; and we flatter ourselves also that we shall be permitted to lay before our readers one or two of the last discourses which our lamented brother wrote.

MORE VICTIMS.

We do not pretend to keep up with all the accounts which are continually coming before us, of the causes of insanity and death produced by "revival" measures in different directions. The most we do is, occasionally to give an example, that the public may see something of the pernicious and lamentably fatal tendency of a false and cruel theology. We have now before us an account by Br. Williamson of Albany, in the Religious Inquirer, of a man whom he met in that city a short time since—an emaciated form strongly pinioned, upon the seat of a wagon on his way to the Insane Hospital from a protracted meeting, raising his powerful warning to sinners as he passed along at the top of his voice, and in the Methodist tone, about hell blazing, devils howling, heaven storming, &c. &c. He had been brought to this condition by the revival measures.

Also, the Evangelical Magazine contains an account of Mr. Austin Fassett of Mansville, N. Y. who after attending a twenty-six days meeting was converted into a raving maniac; he continued in this situation about

a fortnight; when the cold hand of death kindly closed the heart rending scene. He has left a disconsolate wife and several weeping children to bear witness against protracted meetings.

RESTORATIONISM.

We are pleased to notice by the last Independent Messenger (the number for the week before did not come to hand,) that its editor, Rev. Adin Ballou, is engaged in reviewing the Lectures of Rev. Dr. Tyler of Portland against Universalism—as reported in the Mirror. The article before us does credit to the reviewer's candor and ability. In the course of the article Mr. B. gives his definition of that "modern," or newly coined "American" word Restorationism, as follows:—

"Restorationism, as we hold and understand it, embraces the following propositions. That the Supreme Being, of his sovereign will and pleasure, with a view to the highest welfare of the universe, originally purposed that all mankind under the immediate moral discipline of Jesus Christ, should be fitted to rejoice in their existence, and in the love of their Creator, to all eternity. That the true and only glory of God is the accomplishment of this purpose by the most suitable means. That the whole moral administration of the divine government is a system of such means, steadily operating to produce their result in the fullness of times. That sin and misery are incidental evils, provided against in the purposes of God, and, though in their own nature adverse to happiness are overruled for ultimate good. That holiness and happiness are in their nature essentially agreeable to God; but that sin and misery are in their nature essentially disagreeable to him. That holiness and happiness as the object of divine pleasure and promotion, are imperishable, and will thrive in the bosoms of rational beings more and more to all eternity; but that sin and misery are in themselves disagreeable to God, though incidental to the early imperfect moral condition of his creatures and wisely overruled for good, are perishable—can endure only for a time, and will ultimately vanish away."

This is what we call Universalism—as the venerated Fathers—Murray and Winchester called it before us. To the doctrine above expressed, we heartily respond, and can say "amen" to about every word in the foregoing. We care but little what you call it—"a rose, by any other name, would smell as sweet"; we do, indeed, prefer to designate it as Universalism,—because this it truly is and because it is sanctioned by longer usage. As for Mr. Ballou's term "Restorationism" for we believe he is the sole author of it—a word for some dictionary not yet made—it may, for aught we know, be a legitimate derivation,—as much so, doubtless, as would be Salvationism, Anti-demonism, or Restorationism; still we prefer not being obliged to make up so uncomely a mouth as is required to get the word out; and, believing the same doctrine, shall yet claim to be Universalists to all intents and purposes. With regard to future punishmentism, this is a doctrine, which is no more of a drawback upon the meaning of the word Universalism, as long as it is maintained that that punishment is disciplinary and will result in reformation and happiness, than is the doctrine of anti-future miseryism.

THE NEW MEASURES.

What is meant by new measures, is, the machinery which has been invented and put in motion within the last few years for getting up revivals. We have spoken boldly of their pernicious and demoniacal tendency, and some perhaps have thought we were too severe when we had not told more than half of the sickening truths which might have been related concerning them. That others may see that Universalists are not alone in their opinion of these measures, we copy below an article from the "Journal and Telegraph," the orthodox paper published in Albany, N. Y. That Editor seems not to have lost his senses nor his independence yet; and he is to be commended for the spirit by which he throws off the collar which the leaders of his party impose upon the necks of their servile tools:

"As we never expect that a violent storm will be of very long continuance, so we have never anticipated any other fate for the system of new measures than that it would pass like a thunderbolt over the church, though we have had much reason to fear that its desolating effects might be felt even beyond the present generation. The fact turns out to be that, where these measures—we mean particularly the more exceptional and violent of them—were adopted first, they have either entirely, or to a great extent, gone into disuse; though a tremendous reaction has taken place in the churches, the results of which are already seen in contention and distraction, and in many instances in the separation of the minister from his pastoral charge. We are not aware that there are any churches in this immediate region which are making any special effort now to sustain these measures; and we presume that not a single church around us, in which the course which is adopted by those who are considered the ultra men of the party—such as Messrs. Burchard, Littlejohn, Myrick, Foote, &c. would even be tolerated. But there are parts of the country, it would seem in which the storm is raging—if not as violently as it has formerly done in some other places, yet in so great a degree as to spread discord and wild confusion all around. In New England, which, until recently has been comparatively untroubled, there is a desperate effort making by Mr. Foote and others to carry the system into their churches; and we have seen with no little surprise, that men who have formerly been considered the staunch advocates of order have enlisted their names and their

influence in favor of these offensive innovations; though we are happy to learn that the great mass of New England ministers are resolved on making a steady and persevering resistance to their introduction into their churches. In some places at the West there are similar movements now making: vast numbers are proclaimed converts through the medium of certain newspapers, when those who are on the spot, and have every opportunity and every disposition to form an accurate judgment, come deliberately to the conclusion that the number of true converts is, to say the most, exceedingly small. We lately saw it stated in a letter from an intelligent and pious man at Buffalo, dated about a month back, that though Mr. Burchard and his friends claimed as the result of a recent protracted meeting there, that there were 600 converts, yet with all the persuasion that could be used upon men, women and children, only 120 could be induced to join the church, and where the other 480 were, no mortal could divine."

With regard to the 600 converts in Buffalo which Rev. Mr. Martyn boasts of and to which the Journal and Telegraph alludes, we find a manly exposure of the false statement by a citizen of Buffalo, in one of the secular papers, the Bulletin, of that city.—The following is an extract:—"I assert without fear of contradiction that not one hundred adults were converted (as the Rev. gentleman would say,) during the forty one days' continuance of the reign of disorder, which their unbridled fanaticism enkindled in our city! I challenge him to produce the names of five individuals who were 'cold blooded infidels,' or the like number of Universalists or Unitarians, who even sanctioned their measures. It cannot be done; it is false, wilful and malicious hardihood, a slander upon our citizens, exceeded only by the impudent and unwarranted attacks made upon individuals and our citizens generally, from the time they commenced their career to the close of it. There were 'but few conversions,' a majority of them children, from five to fourteen years of age; very few adults were seduced into their measures."

NOVA SCOTIA.

A gentleman in Pugwash, Cumberland Co. N. S. by the name of William Delaney, who says that till within about one year he has been a preacher among the orthodox, writes to the Editor of the Trumpet, informing that a Universalist Society has lately been formed in that place, which is about to erect a Meeting House for public worship. His letter is a well written one and gives evidence of the talents and piety of the writer. Having obtained freedom from his former partial views, he seems determined to engage with all his heart and strength in proclaiming the Universal love of God to the people. May God be with and bless him. A large field is open before him for his labors.

NEW MEETING HOUSES.

Br. Fulmer informs us, that the brethren of Eddington, Me. are about to erect an house of public worship. Some weeks ago a Committee chosen for the purpose had secured a site, and other arrangements have been made. He also says that the Universalists in Guilford, Me. are engaged in building a Meeting house, in conjunction with the Methodists, who will own about one-fifth part of the building. The residue will be the property of Universalists.

BOSTON DISCUSSION.

Our thanks are due to some unknown person—but whoever he is he will accept our acknowledgments—for a copy of the Discussion held on the ever memorable 18th of April 1834, between the Rev's Adin Ballou and D. D. Smith, in Boston, on the Question of Future punishment. We have not, since its reception, had time to peruse it—and must take some other opportunity of doing so,—but at present we know that the first named gentleman triumphed and reduced Universalism to an absolute wreck which lies foundered on the shoals of despair. We know this, because he has said so. This is the end of it. We may hereafter look at the record thereof, with a view to amuse ourselves with a sight of its water-logged, immovable and broken ribs.

HALLOWELL ADVOCATE. The Editor of the Advocate has, indeed, an undoubted right to read our paper—a right to disapprove, and a right to express his opinions of our course on any subject which he pleases. We too, have a right to read his respectable journal, and a right to express our opinion of his "perpetual denunciations" of the national administration, and to intimate that his course in this respect "gives a sort of countenance to the Jack Cade spirit which would away with all" government as useless and aristocratic. But we have not chosen to exercise this right. He considers the charge of sectarianism against Bowdoin and Waterville Colleges and the Wesleyan Seminary as "unjust," sustained by no evidence that they are any more objectionable in this respect, than the Westbrook Seminary is like to be. It seems then the editor of the Advocate does not consider the fact that the officers of those institutions endeavor by their protracted meetings, and by their public preaching and private slanders against Universalists and Unitarians to proselyte the young men sent there for an

education, nor the suspension of College exercises to make way for revivals, nor the offer to excuse students from getting their lessons if they will attend the orthodox meetings, as any evidence of sectarianism, such an inference from such facts he considers unjust. Nor does he appear to credit what is publicly pledged by the Western Seminary that it will not be sectarian. Very well, then, we suppose it will be impossible for us to convince him. As to our disseminating literature, because we would relieve our literary institutions from the curse of sectarianism—this is, really, a singular intimation indeed. It is, as we always thought, because we wish to see the cause of literature promoted, that we have censured those measures in Colleges, which are calculated to retard the literary pursuits of the students. We do think it possible for literature to flourish, even when the making of sectarian proselytes is not the chief object of those who have charge of the education of the young.

[For the Christian Intelligencer.]

ITINERANT PREACHING.

BR. DREW—I am fully aware that this should be a subject for old heads to investigate and employment for a more able pen than mine. The subject has been looked upon by some of our worthy brethren in the ministry, and they have given their views to the public. Under this consideration, I might seem more proper for me to keep silent. But as it is a subject of all importance, I will venture to speak also. But the system, neither do I wish to be its opponent until I am convinced that it will be productive of no good results in the end.

It is something which demands strict examination and mature deliberation. It should not be engaged in, I think, without duly weighing all its parts and bearings. And if after the subject has been thoroughly examined, we are convinced that it will be productive of good—I do not mean for the time being, but for future generations—I say let us engage in the work heart and hand, and spare neither labor nor pains within our power to carry it on.

But as for myself, I honestly say, that I do not have much faith in the scheme. I am doubtful whether it would be productive of good; even though an Itinerary could be established to supply all the destitute societies within the State. It might seem to give new life and energy to the cause for time; but whether it would be an ornament to the cause of truth in future time, is a serious doubt in my mind. We have been reminded of the success other denominations have had, and especially the Methodists, in establishing an itinerant ministry. This indeed correct. Other denominations, more particularly the Methodists, have had great success by this means; but whether this mode of procedure has been productive of good to mankind, or whether it has in any way been an ornament to the denominations engaged in it, is a question for the candid and sober minded to answer.

To say nothing of the doctrine of eternal pains, which has in this manner been sounded in every section of our country, I would ask, whether the Methodists have been successful in establishing an able and efficient ministry? We find their ministers preaching year after year, on different circuits, without making but very little improvement in the knowledge of their profession. We see their young men sent out as teachers to the people, when in fact they need some one to teach them. But being young and wise in their own conceit, and perhaps meeting with applause from their hearers, they place themselves up with the idea that they know enough already, and therefore it is useless for them to spend their time in study. They see them riding from town to town, and visiting from house to house, idling away their time, being no example for others to follow, nor an ornament to the denomination which they belong. And had they a disposition to study they could have but little time, as they are obliged to travel considerable to meet their appointments.

I do not mention these things because I think our brethren would be likely to follow the steps of other preachers; but still, I think it would be well not to open the door for such a course. Our young preachers, I think, should devote their time to study and the improvement of their minds, so that they may be able rightly to divide the word of truth, and be ornaments to the cause of the Gospel. But how are they to do this, they are to be like the Methodist preachers, riding from town to town every week in order to meet their appointments? If an itinerant ministry is established, it would be mostly young preachers who would be engaged in it; and those are the very ones who, I think, should travel the least.

It should not be so much our object to supply the destitute societies with more preaching, as it should be to let them have good preaching when they do have it. In my honest opinion, one Sunday's good preaching to a society a year, is better than a dozen Sunday's preaching of senseless jargon without top or bottom, beginning or end. A preacher should be able to elucidate the sacred truths of the scriptures, and present them to the understanding of his hearers in the most engaging light; without mixing them with the spirituality of foxes' tails or the smoke of firebrands.

But it is not for me to point out a course to be pursued; neither do I desire to set myself up as a judge in these matters. I have made the above observations because I am opposed to the idea of an itinerant ministry, but in hopes that they may call the minds of our ministering brethren to the investigation of the subject. If it is thought best to establish such a mode of preaching, in order to supply the destitute societies, I think it should be established on such footing as to guard against every bad tendency, both for the present and the future.

I find there is a call for more preachers in many sections of the country within my acquaintance. Many societies in the counties of Penobscot, Hancock and Washington will be obliged to do without preaching this season, for the want of some minister to employ. Our brethren appear to be awake to the cause of truth, although superstition has arrayed herself against it.

XENOPHON.

Bath, May 19th, 1834.

It looks very strange to me to hear people tell about the immortal souls that money will be the means of saving, and yet these same people are clothed in purple and fine linen and fare sumptuously every day and are rigged out in all the vain show and equipage of the world and still crying,—oh! the poor heathen, the poor heathen. —Mr. E. said in his late sickness, he had a great many serious thoughts; he thought of Bible Claves, Sunday Schools, &c. he thought much of his friends; and in particular who had never been true friends to him; some whom he saw within the sound of his voice, some

SINCERITY.

"And catch the manners living as they rise."

GARDINER, MAY 30, 1834.

BANK FAILURE. It is stated that the Commercial Bank of Millington, located in Millington, Md. has stopped payment.

old man named Pierre in France, aged 100 years. He lived in the most wretched poverty. On searching his garret after his death, 100 pounds in French crowns were found, which are now deposited in the hands of the parish curate, at the disposition of his heirs, if there be any.

ure of the day of an exemplary life, and in a christian course, she calmly and quietly, with a firm hope of a blessed immortality, resigned her spirit into the hands of Him who gave it. She has left a husband and two children and a numerous circle of relatives, to mourn her early departure. Yet they mourn not without hope, and strong confidence in the wisdom and benevolence

Each bottle is accompanied by a box of pills enclosed in a pamphlet giving directions for its use—also certificates as to efficacy, &c. **Price \$1.50.**

Apply to **S. O. BRADSTREET & CO. Agents,**
Gardiner, who are constantly supplied with the Medi-
cine. **6ml**

TO CONSCIENCE.

BY GRENVILLE MILLER.

Voice of the witness spirit! that art rung
Through the still chambers of the human heart,
Since our first parents in Eden sang
Their low lament in tears—thou voice, that art
Around us and above us, sounding on
With a perpetual echo, 'tis on thee,
The ministry sublime to wake and warn!—
Fall of that high and wondrous Deity,
That call'd existence out from Chaos' lonely sea!

Voice that art heard through every age and clime,
Commanding like a trumpet every ear,
That leads no heeding to the sounds of Time,
Seal'd up, for aye, from cradle to the night,
That faltest, like a watchman's, through the night,
Round those who sit in joy and those who weep,
Yet startling all men with thy tones of might—
O voice, that dwellest in the hallowed deep
Of our own bosom's silence—eloquent in sleep!

That comest in the clearness of thy power,
Amid the crashing battle's wild uproar;
Stem as at peaceful midnight's laden hour,
That talkest by the ocean's howling shore,
When surge meets surge in revelry, and lifts
Its booming voice above the weltering sea;
That risest loudly mid the roaring gulf,
And o'er the deep-moaning thunder guest free,
Even as the silver tones of quiet infancy!

Spirit of God! what sovereignty is thine!
Thou art no homage of the heeded knee;
Thou hast of vassals none, no human sign;
Yet monarchs hold no royal rule like thee!
Unlike the crowned idols of our race,
Thou dost not earthly pomp about thee cast,
Thou art the sentinel of elder days!
Who, who to CONSCIENCE doth not bow at last,
Old Arbitrer of Time—the present, and the past!

SHOULD MAN BE PROUD?

Should man be proud?—Go ask the great,
The great in wealth, in power, or name—
You will not find with all their state,
The true in heart or pure in fame,
The world with its infection-breath,
Hath scattered wide the taint of sin,
Like marble o'er the place of death,
Though fair without, all's vile within.

Should man be proud?—ask poverty—
Degraded old below the brute,
Will not his burning tears reply
In language eloquent though mute—
Its ceaseless tale of bitter wrong,
Its deep abasement—'tis in dirt,
Will answer loud, and answer long,
And answer true, and true it must.

Should man be proud?—Go ask the grave,
The cold, the lone, down trodden tomb,
Where sleeps the monarch and the slave,
In kindred dust and kindred gloom—
Go to the place where thousands sleep
In still oblivion's midnight shroud,
And o'er the wreck of being weep,
And ask if there—Should man be proud?

[From Rev. Artemas B. Mozzy's Discourse after his Installation.]

DUTIES OF A CHRISTIAN SOCIETY.

CONSTANT ATTENDANCE.

Their attendance on the services of the sanctuary must be constant. It seems yet imperfectly understood how much the power of a minister depend upon this. He is required to be always in his place. Neither a little too much cold nor a little too much heat, nor a passing cloud, nor unpleasant roads, will excuse his absence. No feelings of indolence or fatigue, neither the visit of a friend, nor even a slight indisposition, is expected to detain him at home. Nor, if he love his office, does he desire such apologies. But he is a mere mortal, and cannot meantime endure everything from reluctant, half-day, or unfrequent worshippers. Would that every soul in his care could know how they burden his spirit and paralyze his energies by their absence from church! Why does he preach? That the bare walls may resound to his voice, or for the form's sake alone, or for the despicable love of money? No. He wants the living eye and ear before him, and without these he cannot preach. He may rise in the pulpit, and utter the words of his message; but if he be anxious to do good, thirsting to see fruits from his labors, he can never be content to address empty pews. Let, then, every one, who for slight reasons forsakes the sanctuary, put to his conscience the following questions: "Is it right for me to be absent from church for a cause which would not detain me from my worldly business, from a party of pleasure, or a scene of amusement?—May it not be, that by remaining at home this Sabbath, I shall encourage in myself a bad habit? May I not lose an instructive sermon? And if I were certain of gaining no good myself, is not my example important?—In fine, am I right in discouraging my minister, and thus making him less useful to others?" Such reflections as these would crowd our churches, reanimate our preachers, and give religion a power on society it has never yet exerted.

INTEREST IN THE SERVICES.

But, not only should a congregation appear thus regularly in their seats on the Sabbath, they must know and feel the object of their thus coming together. When they join the solemn assembly, it should be with pure purposes and spiritual feelings. They should realize that they tread ground hallowed by the Universal Spirit—that it is none other than the house of God, and that He, who is their Father, overflowing with kindness unto them that fear him, "will bring into judgment the secrets of all hearts." If they come to the altar with humble hearts, earnest for their sins—candid minds, earnest for some saving truth—a clear conscience and a simple desire to be made better, they are gospel hearers, and cannot fail to be edified.

First, then, as the preacher lifts his voice in prayer, they will, from their inmost soul, unite with him. For why else should he utter the language of supplication? If he is to pray alone, why do they rise—why profess to join with him—why not have remained at home? He can pray for them as well in his study as within consecrated walls. The true hearer comes never to wait an idle spectator, while the minister, like some ancient priest, lays an offering on the altar. No. The very name of our service forbids this. We speak of these sabbath assemblies as for "Religious Worship."—And in what does worship consist? In hearing a sermon, or listening alone to a prayer. Certainly not. If words have any significance, this word implies a general, personal act of every one present. We call it, indeed, "social worship." Yet, if the people withhold from it their hearts, if they send their thoughts through the earth, while their pastor is praying, it is the most unsocial, most lonely of acts. May you, my dear friends, never lose sight of this truth. But whenever the ear hearkens, may the spirit be melted, in holy praise, in deep penitence, in unfeigned, earnest supplications for yourselves, as immortal, and responsible beings.

Having partaken thus heartily in the devo-

tional service, the hearer will naturally attend to the words of instruction with a single aim at religious and individual good. He will hear with candor, not expecting in each sermon an exhibition of learning, talents, or eloquence. Nor, with fastidious taste, does he resolve to decide first if there be any fault in the speaker. He knows that such a spirit is hostile to all the best fruits of the ministry—that nothing is more inconsistent with a childlike thirst for improvement, with that hearing which alone is "mixed with faith," and able to profit.—Yet I appeal to you, my brethren, if this false, caviling, censorious hearing of the word is not fearfully prevalent at this day. Are there not thousands, every sabbath that shines on us, leaving our churches with reiterated complaints of the faults of preachers? "The sermon was too long, the style was too plain, that figure was bad. It was altogether too general a subject, or quite too particular and personal." Or, in the last result, and what may be almost always said, "It contained nothing new." And is a Christian temple opened like a theatre, to bring out novelties? As if there were a single truth connected with man's eternal interests which is not as old as creation?—Has not man been always immortal, and always a frail, tempted, sinning creature? Has not God been always precisely what he now is, the Rewarder of obedience, and the Avenger of guilt; and will he not continue to be so through the everlasting ages? Do days and Sabbaths alter our relation to him, that the minister must alter his preaching, and study, not how to enforce the old, immutable truths, but to please the ear by something strange and new? Or have they, who are thus bent upon novelties, received and obeyed all they have already heard? O what treason to our Master were it in us to be thus for ever pampering the appetite, devising some new dainty for the intellectual palate, while a moral fever is raging through the system! Look, my friends, at the judgment-seat of Christ? Ask yourselves, if, when you stand there, it will avail you to plead,—"Lord, Lord, thou knowest how often I entered thy courts to hear something new. In thy name I have done wonderful works, condemning the taste and style, the talents and delivery of so many preachers; casting out so many, as too tame, of too small abilities, altogether unfit for the pulpit." Are these the passports to Heaven? Are such the hearers who shall enter into the joy of their Lord? O then be wise, ere it is too late.

Conceive, for a moment, that our congregations were pervaded by that humble, sincere, self-scrutinizing temper which the gospel enjoins. Each now repairs to the church intent on his own edification. He goes not with "itching ears," nor to decide on the intellect of the preacher, nor in any way to judge of his merits. What, then, though his voice be not smooth as the lute, or harmoniously modulated? What, though some gesture be not squared by the precepts of the schools; or some word be antiquely pronounced? Grant that this allusion was a little too direct, or that expression somewhat coarse, or unduly polished. There was something good, true, important in the sermon; something that one, who was looking for good, might have discerned and applied to himself. And our hearer determines not to lose the whole of the preaching for a slight fault in the language, or the manner. Because there was rather more of the evidences of the doctrines of Christianity, of exposition, or of obvious duty, than the special case of each might require, he did not denounce the speaker, but sacrificed cheerfully thus much for some neighbor who did heed that very sermon. What a beautiful picture have we here of mutual love and holy advancement! How would the ambassador of God be inspired and strengthened in his work by such hearers!

Before leaving this topic, let a caution be expressed against considering too exclusively the wants of our fellow worshippers. There are those who apply most readily a reproof from the pulpit to this or that individual among the congregation. They feel "happy that such an one was present to-day, and think he must have felt that remark of the preacher. They were sorry that another did not hear that sermon, and learn from it to amend his fault." Beware, brethren, of this spirit. It closes the mind, and steals the heart against all saving impressions. It will terminate, if freely indulged, in the prayer, "God I thank thee that I am not as other men are, extortioners, unjust, or even as this publican." Listen, rather, to the preacher, with a single desire to hear a word in season to yourself—something that shall mortify your evil affections, uncover your secret faults, and say unto conscience, "Thou art the man." Search, as with a miser's keenness, for treasure to lay up in your heart. Do this, and you will cease to be offended by the imperfections of the speaker; and many a sermon which had else been to your soul "a savour of death unto death," shall quicken, warm, and delight you; and, better than all, shall be a theme of the happiest recollection in the day of account.

MEDITATION.

It is the duty of the hearer, finally, when these public services are closed, to retire from the sanctuary and meditate on what has been spoken. No living preacher can so impress a divine truth, that light and vain conversation, the perusal of an unholy book, or inordinate indulgence of the appetite, if immediately consequent, will not obliterate the impression. Leave, then, my friends, this religious assembly each Sabbath you visit it, in a thoughtful temper.—Resolve that the good seed shall never be "caught away" from your hearts. Bring the word home seriously and deliberately to your own case. Have you been waked to a sorrow for your sins; dismiss not that sorrow. Consider it, cherish it, until it shall work out your salvation. Do you feel a new love to God, cleave to that affection. Dwell much on his holy, and kind, and venerable attributes. Let them not go until his image is indelibly impressed on your heart. And so always, whether hope be divinely kindled, or faith attain a new vigor, or charity burn clearer within, let it not be a fleeting impulse. Muse upon and nurture it. Establish it as a beacon in your week day's course. Above all, pray for its confirmation. Implore the Almighty to seal it for your good. Thus will you be "not a forgetful hearer, but a doer of the word."

Virtue outbids the pyramid
Her monuments shall stand when Egypt's fall.

Pocahontas.—The following sketch of the character of Pocahontas, is from Mr. Hildard's "Life of Capt. John Smith," contained in the second volume of Spark's *American Biography*.

"It is difficult to speak of the character of Pocahontas, without falling into extravagance. Though our whole knowledge of her is confined to a few brilliant and striking incidents, yet there is in them so complete a consistency, that reason, as well as imagination, permits us to construct the whole character from these occasional manifestations. She appears to have possessed every quality essential to the perfection of the female character; the most graceful modesty, the most winning sensibility, strong affections, tenderness and delicacy of feeling, dove-like gentleness, and most entire disinterestedness. These beautiful qualities were not matured and trained in her by the influences of refined life, but were the native and spontaneous growth of her heart and soul.

Her mind had not been formed and fed by books, or the conversation of the gifted and cultivated; the nameless graces of polished life had not surrounded her from her birth, and created that becoming propriety in carriage and conversation, which all well-bred people, however differing originally in refinement and delicacy of perception, seem to possess in about the same degree; nor had the coarse forms of actual life been, to her eyes, concealed by the elegant drapery which civilization throws over them. From her earliest years she had been familiar with rude ways of living, uncouth habits, and lawless passions. Yet she seems to have been, from the first, a being distinct from and unlike her people, though in the midst of them. She reminds one of a delicate wild flower, growing up in the midst of a rock, where the eye can discern no soil for its roots to grasp and sustain its slender stalk. We behold her as she came from the hands of her Maker, who seems to have created her in a spirit of rebuke to the pride of civilization, giving to an Indian girl, reared in the depths of a virginian forest, that symmetry of feminine loveliness which we but seldom see, with all our helps and appliances, and all that moral machinery with which we work upon the raw material character.

But in our admiration of what is lovely and attractive in the character of Pocahontas, we must not overlook the higher moral qualities that command respect almost to reverence. Moral courage, dignity, and independence are among her most conspicuous traits. Before we can do justice to them, we must take into consideration the circumstances under which they were displayed. At the time when the English first appeared in Virginia, she was a child but twelve or thirteen years of age. These formidable strangers immediately awakened in the breast of her people the strongest passions of hatred and fear, and Captain Smith, in particular, was looked upon as a being whose powers of injuring them were irresistible and superhuman. What could have been more natural than that this young girl should have had all these feelings exaggerated by the creative imagination of childhood, that Captain Smith should have haunted her dreams, and that she should not have had the courage to look upon the man to whom her excited fancy had given an outward appearance corresponding to frightful attributes?

But the very first act of her life, as known to us, puts her above the notions and prejudices of her people, and stamps at once a seal of marked superiority upon her character. And from this elevation she never descends. Her motives are peculiar to herself, and take no tinge from the passions and opinions around her. She thinks and acts for herself, and does not hesitate, when thereto constrained, to leave her father and trust for protection to that respect which was awakened alike by her high birth and high character among the whole Indian race. It is certain a remarkable combination which we see in her, of gentleness and sweetness with strength of mind, decision, and firm consistency of purpose, and would be so in any female, reared under the most favorable influences.

The lot of Pocahontas may be considered a happy one, notwithstanding the pang which her affectionate nature must have felt, in being called so early to part from her husband and child. It was her good fortune to be the instrument, in the hand of Providence, for bringing about a league of peace and amity between her own nation and the English, a consummation most agreeable to her own taste and feelings. The many favors which she bestowed upon the colonists, were by them gratefully acknowledged, and obtained for her a rich harvest of attentions in England. Her name and deeds have not been suffered to pass out of the minds of men, nor are they discerned only by the glimmering light of tradition. Captain Smith seems to have repaid the vast debt of gratitude which he owed her, by the immortality which his eloquent and feeling pen has given her. Who has not heard the beautiful story of her heroism, and who, that has heard it, has not felt his heart throb quick with generous admiration? She has become one of the darlings of history, and her name is as familiar as a household word to the numerous and powerful descendants of the "feeble folk," whom she protected and defended.

Her own blood flows in the veins of many honorable families, who trace back with pride their descent from this daughter of a despised people. She has been a powerful, though a silent advocate in behalf of the race to which she belonged. Her deeds have covered a multitude of their sins. When disgraced with numerous recitals of their cruelty and treachery, and about to pass an unfavorable judgment on our minds upon the Indian character, at the thought of Pocahontas our "rigor relents." With a softened heart we are ready to admit that there must have been fine elements in a people, from among whom such a being could spring.

Peter of Russia. We have always thought that Peter the Great was more worthy of that epithet than any Prince to whose name it had been affixed. Peter was a great man. He was truly GREAT. His intellect was of the highest order—and his sole study through life was to make his subjects wiser and happier. He introduced among barbarians the arts and the courtesies of civilized life—and he paved the way to the grandeur of the Russian Empire. His name is never mentioned by a Russian but with the utmost veneration and respect. Peter the Great was a practical Mechanic. He was a carpenter and a blacksmith—and his tools are now pre-

served with great care in the Museum of St. Petersburg, and are pointed out to strangers with all the marks of devotion which are exhibited by good Catholics, when exposing to the unhallowed gaze of heretics, the holiest relics.

Peter built one of the noblest maritime cities in the world, and thither removed his Court. He introduced the European discipline into his armies—and taught them to fight and conquer. He laid the foundation for a navy, and furnished his artificers with models of naval architecture constructed by himself. He facilitated communication through the different parts of his immense empire by making public roads some of which were upwards of one thousand miles in length! He established manufactories of various kinds—the first of which was of pins! He made just laws and caused them to be respected.

Great Fire at Needham. On Monday night about eleven o'clock, a fire broke out in the paper mill of Messrs. Lyon & Co. at Needham, in the village of the Lower Falls, which entirely consumed that establishment, together with the Machine Shop of Ware & Clark, and the small Wrapping Paper Mill of Hurd & Crehore. All the valuable Mills on the Newton side escaped. Messrs. Lyon & Co. are insured 4000 at the Manufacturers Office—Hurd & Crehore, \$2000 at the National—Ware and Clark, \$1000 at Roxbury. Total loss, about \$20,000. Boston Courier.

A letter has been received at New York from Capt. Back, dated East end of Great Slave Lake, December 7, from which it appears that he had not at that time heard of the return of Capt. Ross. His company were in a flourishing condition.

At the Supreme Court in Worcester last week, Miss Frances Rice received a verdict of 1900 dollars and costs against Mr. Willard, a trader of Leicester, for a breach of promise of marriage. Mr. W. had taken lessons in Music of Miss F. and afterwards fell in love with her. He danced, and now has to pay the fiddler. This is right.

A daughter of Mr. John Irwin, of Abbeville, S. C. was lately walking home from school, when she was caught in a storm and a tree was blown across her which killed her instantly. A little sister who was with her was considerably injured.

Complaisance. Complaisance renders a superior admirable, an equal agreeable, and an inferior acceptable. It soothes distinction, sweetens conversation, and makes every one in the company pleased with himself. It produces good nature and mutual benevolence, encourages the timorous, soothes the turbulent, harmonizes the fierce, and distinguishes a society of civilized persons from a parcel of savages.

Trick of a Painter.—A capital story is told of Basici, an Italian Artist. He had painted the portrait of a young sprig of nobility, without any previous agreement as to price—and after it was finished, his customer upon learning his terms took himself away, and neither returned nor sent for the portrait. Whereupon the knight of the easel, painted a grate over the portrait, and wrote beneath it, "Imprisoned for debt." An uncle of the young man paid for the painting to liberate his nephew's face from imprisonment.—*New England Galaxy.*

Ink Spots. It is perhaps not generally known, that a piece of blotting paper, crumpled together to make it firm, and just wetted, will take ink out of mahogany. Rub the spot hard with the wetted paper, when it instantly disappears; and the white mark from the operation may be immediately removed by rubbing the table with a cloth.—[New York Mirror.]

THE TICONIC,

Capt. JOSEPH FLITNER, Jr.

HAVING been put in complete order, will on during the present season, when the water is sufficiently high between
WATERVILLE and BATH.
Leave WATERVILLE every Monday, Wednesday and Friday morning at 8 o'clock.
Leave BATH every Tuesday, Thursday and Saturday morning at 7 o'clock.

FARE.
From Waterville to Augusta, 75 cts.
" " " " " " 1 1-2
" " " " " " 1 00
" " " " " " 1 50
" " " " " " 2 00

Intermediate places in proportion.
When the water is too low for the Ticonic to go to Waterville, she will run between AUGUSTA and BATH on the same days above specified and at the same rates of fare.

Leave AUGUSTA at 11 o'clock A. M.
" BATH at 7 o'clock A. M.

Freight taken at the usual rates. Apply to the Captain on board, or to J. R. PHILBRICK, Waterville—CARTER'S HORSE, Augusta—A. WALL, Hallowell—A. T. PERKINS, Gardiner—JOHN ELIOT, Bath.
Gardiner, May 7, 1834. 19

Sheriff's Sale.

KENNEBEC, ss.
TAKEN on Execution and will be sold at Public Vendue on Monday the NINTH day of June next, at ten o'clock, A. M. at the Farmer's Hotel in Gardiner, all the right in equity of redemption Wm. R. BABSON of said Gardiner, has in the following described real property, to wit: A certain piece of Land situated in said Gardiner, and bounded southerly by the road leading to Brunswick, one hundred feet; south-westerly by a street, eighty feet; north-westerly by land owned by Mr. Nudd; and north-easterly by land owned by Mr. Swan; together with the Buildings thereon, being the same premises on which the said Babson now lives—subject to a Mortgage running to Abigail Babson for one thousand dollars on demand with interest, dated October seventeenth, eighteen hundred and thirty-two. Also, all the right in equity of redemption which the said Babson has in a certain lot of land, situated in said Gardiner, in the village, on the south side of a Cobossee center River, and bounded as follows, to wit: Westerly by land conveyed by Robert H. Gardiner to Phineas Crandall, June 1, 1829. Southwesterly by Bridge Street, and measuring thereon fifteen feet, and extending back at right angles with said Street forty five feet, keeping the aforesaid width of fifteen feet from front to rear, together with the buildings thereon and appurtenances thereunto belonging, subject to a mortgage to Robert H. Gardiner, on which is due about one hundred and fifty four dollars.
May 6, 1834. HIRAM FULLER, Dep. Sh'f. 19

Sheriff's Sale.

TAKEN on execution, and will be sold at Public Auction, on Monday the 16th day of June next, at 2 o'clock in the afternoon at E. McMillan's tavern in Gardiner all the right, title, and interest which ENOCH DILL, Jr. has of red-wood 48 3-4 acres of land situated in said Gardiner, and is the same now occupied and improved by said Dill.
E. MARSHALL, Dep. Sh'f. 20
Gardiner, May 14, 1834.

Universalist Books.

LIFE of Murray.
Streeter's Hymn Book.
Eternal Hell Torments Overthrown.
Familiar Conversations by Rev. R. Streeter.
For sale by Wm. FALMER.

New Spring Goods.

ROBERT WILLIAMSON,
Tailor and Draper.

WOULD inform his friends and customers that he has just received from Boston, a new and extensive assortment of Broadcloths, Cassimeres, Vests, Trimmings, &c.

A STOCK WHICH MAY BE FOUND—
BROADCLOTHS—Black, Blue, Brown, Olive Green, Aveline, Oxford and other mixed colors.
CASSIMERES—Black, Blue, Diagonal, a new article, Lavender, Drab, Gray and Striped.
VESTINGS—A large variety of new and fashionable patterns.

SUMMER GOODS—a general assortment of this goods selected with great care.
TRIMMINGS—An extensive variety selected with particular reference to customers.

Ready Made Clothing—Of all kinds constantly on hand and furnished at the lowest prices.
CLOTHS made up at the shortest notice and in the neatest and most fashionable manner. Orders faithfully and promptly executed.

N. B. All the above articles will be sold at the lowest prices for Cash or short credit.
Gardiner, April 17, 1834.

JAUNDICE BITTERS.

Positively or no Pay.

DENISON'S BITTERS of legitimate origin, emanating from no less a personage than the great operation in this country for more than twenty years. It is a spring medicine, which yields all its virtues to boiling water.

The Jaundice is discovered by want of appetite, costiveness, oppression and dullness; at times an insupportable propensity to sleep, and at others a great weakness; a yellowness is by degrees diffused over the complexion, tinges the urine, and the whole of the fluids are infected with bilious secretions, and in process of time, the blood acquires a tendency to dissolution and putrefaction; in these cases it either degenerates into dropsy or ends in apoplexy—to remove these unpleasant, and in some cases alarming sensations, Denison's Bitters are the best medicine which can possibly be resorted to; they possess one property which is not common to similar remedies, all or nearly all their qualities may be extracted by a vinous or even a watery infusion. This medicine is particularly serviceable in habitual costiveness, and to an oppressed and weak stomach—it is the most natural and safe remedy, and may be given to children, with the greatest safety and effect; it is gratefully warm and pungently aromatic, expels wind in the easiest manner, without inflaming the bowels, it is extremely serviceable in all seasons, especially on the approach of warm weather, when by the use of this remedy the stomach is fortified, digestion promoted, and a free respiration produced. It is singularly serviceable in Dropsy, by giving tone to the solids, enriching the blood and invigorating the system.

Persons leading sedentary, inactive lives, are most subject to these complaints; all therefore in such a situation, though not immediately aware of its incursion, would act wisely by securing a continuance of healthy means of this generous stomachic, as well as epurative and non-vitiated, who wish for a delicious and delicate preparative for the appetite, the best companion at the festive board.

These Bitters are sold wholesale and retail—and for exportation, by the proprietor in London, and by F. G. COOK, Augusta, his sole general agent for the State of Maine. The proprietor assures the public that in future all directions which have not the signature of his general Agent in Augusta, are counterfeits.
For sale by B. SHAW & CO.
March 21—3m Gardiner, Me.

NEW CERTIFICATES.

Augusta, April 22d, 1834.
Mr. F. G. Cook—Sir, I have made a fair trial of Denison's Jaundice Bitters, which I purchased of you a few weeks since, and can now, with safety, cheerfully recommend them to all those troubled with the Jaundice complaints, as a safe and efficacious medicine.
R. W. E. BROWN.

Mr. F. G. Cook—Dear Sir, I have used your Denison's Jaundice Bitters for three weeks, and find myself so much relieved that I cannot refrain from expressing my gratitude to you, and shall recommend them to all my friends as a safe and sure medicine in all Jaundice complaints. Yours, sincerely G. O'REILLY.
Augusta, April 25th, 1834. 21

Interesting to the Blind.

STATE OF MAINE.
SECRETARY OF STATE'S OFFICE.
Augusta, April 15, 1834.

THE accompanying Resolutive approving one Thousand Dollars for the support at the New-England Institution in Boston, in the Commonwealth of Massachusetts, such indigent blind persons in this State, as may appear proper subjects for education at said Institution, as published for the information of interested in the welfare and happiness of that unfortunate class of our fellow beings.

The following are the
RULES AND REGULATIONS into the New-England Institution for the Education of the Blind.

Candidates for admission must be over six and under twenty four years of age.

They must produce certificates of incurable blindness from some respectable physician of regular standing, also their freedom from any epileptic or contagious disorder, or from any physical affliction that would render them unfit inmates with others.

Beneficiaries must produce a certificate from the Secretary of the Institution of the poor of their town, stating that their parents and immediate relatives are unable to defray the expense of their education.

They must produce a certificate of good moral character from the selectmen or clergyman of their town. They must be provided with at least six good pairs of shirts, two vests, jackets, and pantaloons; six pairs of socks or stockings; two pairs of boots or shoes; six pocket handkerchiefs, two black and four white; good condition, and one wooden bowl of dark color.

The females must be provided with at least the same quantity of linen; and with three gowns and dresses. The clothing must be renewed from time to time, as may be necessary—by the parents; anything more than common mending will not be done at the expense of the Institution.

Each pupil must be provided with a wooden chest with a lock and key; and of sufficient size to contain all their clothing.

All the articles of clothing must be marked with the name of the owner—at full length.

The friends of Persons desirous of availing themselves of the Bounty of the State, are requested to make written application therefor, to the Secretary, (at this Office,) on or before the 12th of June next, stating their Age, Sex, Occupation, Abilities, Constitution, Character, How and when they became Blind, and their situation, and that of their near relatives in regard to property.

By order of the Governor and Council.
ROSCOE G. GREEN, Secretary of State.

STATE OF MAINE.

Resolves for the relief of the Indigent Blind.
Resolved, That the sum of One Thousand Dollars be and hereby is appropriated for the education of indigent Blind, in the State of Maine, to be expended by the Governor with the advice and consent of Council, at their discretion, in defraying in whole or part, upon application, the expense of placing at the New-England Institution in Boston such indigent blind persons, as may appear proper subjects for education at such Institution.

In the House of Representatives, March 11, 1834.
Read and passed.
NATHAN CLIFFORD, Speaker.

In Senate, March 11, 1834. Read and passed.
JOSEPH WILLIAMSON, President.

March 11, 1834. Approved.
ROBERT P. DUNLAP.